

# COMMUNITY SERVICE NEWS

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VOLUME IV

JANUARY - FEBRUARY, 1946

NUMBER 1

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*Issued bimonthly by Community Service, Inc., Yellow Springs, O., \$1.25 per year,  
2 years \$2. \$1 each for five or more subscriptions to same address. 25c per copy*

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## COMMUNITY SERVICE, INC.

Community Service, Inc., which publishes this periodical, was set up in 1941 as a non-profit organization to supply information and service for small communities and their leaders. It was felt that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding four years have reinforced this opinion. Correspondence and requests for help have increased markedly, the membership has grown steadily, and interest on the part of individuals and other organizations demands more attention than the staff has been able to give.

The areas in which Community Service is working at present include: conducting research in small community occupations and industries and in methods of developing a balanced economic life in communities; providing correspondence courses, speakers, conferences, news and information on community problems; planning a community travelers exchange, to aid in the interchange of experience among community-minded people, and to provide a directory of community projects worth visiting. Community Service issues the following publications:

THE SMALL COMMUNITY, by Arthur E. Morgan (Harpers, 1942, 312 pp., \$3. Paper bound, \$1.50).

DIRECTORY OF NATIONAL ORGANIZATIONS OF SERVICE TO COMMUNITY LEADERS, 1943, 40 pp., 25 cents. Entries for over 200 organizations, classified under health, government, etc.

THE SMALL COMMUNITY AS THE BIRTHPLACE OF ENDURING PEACE, address by Arthur E. Morgan, 15 cents.

A BUSINESS OF MY OWN, BY ARTHUR E. MORGAN, 75 cents.

COMMUNITY IN CLOVER, by Landrum Bolling, reprinted from *Mountain Life and Work*, 5 cents. Describes the growth of a Swiss community in Tennessee.

THE PEOPLE'S COLLEGE: LEADERSHIP OF THE PEOPLE, BY THE PEOPLE, FOR THE PEOPLE, by Griscom Morgan, reprinted from *Community Service News*, November-December, 1944, 10 cents.

COMMUNITY SERVICE NEWS, bimonthly, \$1.25 a year, 2 years \$2.00.

THE COMMUNITY (Personal Growth Leaflet No. 80 of the series published by the National Education Association). Free.

Information leaflet and literature list. Free.

## WHAT BACKGROUND HAVE AMERICANS IN COMMON?

"There always is a loss of spiritual and moral values by changing civilizations."—Jens Warming, in "National Horizons of Denmark," *American Scandinavian Review*, October 1923.

Nearly everyone in America has changed civilizations. The Danes could revive their own, and present-day Denmark got its strength from that revival.

If America should try to revive her basic culture, what would she choose to revive? Would it be English, Scotch, Irish or Welsh? Or would she turn to Scandinavia or to Holland or Germany or Russia, or perhaps to France, Spain, Italy, Greece, or Syria? Some of her people came from each of these sources. Or should she look to the roots of Mexican culture, or to the American Indians? Though England supplied a greater part of our American stock, its contribution probably was less than half the whole.

There is no national background to which America can turn to renew itself. If we are to find a common culture it must be the basic culture of community, which in its major elements is common to all peoples from the British Isles west to Japan.

On that foundation America can build a new and great culture. While the foundation must rest on the past, the structure of the great American culture of the future must be a new creation. It must result from a survey of all the varied cultural elements which have entered into the American tradition, and must select the best elements of them all. Not only must it harmonize and synthesize all desirable elements into a new unity, but it must with creative imagination go beyond the past and bring into being a larger and fuller design than any which has entered into its inheritance. In America the very lack of a single dominant tradition favors the emergence of a great cultural design.

In the field of mechanic arts America lacked the fine craftsmen on which the industrial supremacy of Europe so largely rested. Casting about for ways to overcome that handicap, America introduced precision machine tools, uniform interchangeable parts, the assembly line, and other methods of mass production. Thereby the American workman, though of less skillful craftsmanship, came to have a productive capacity per man-hour four times as great as the skilled craftsman of England or Germany, and America became foremost in mechanical production. The very lack of a tradition of fine craftsmanship was made the occasion for leadership.

Similarly, the lack of a single controlling cultural tradition may turn out to be a blessing, if it drives us to examine the values and shortcomings of all the cultural traditions which have entered into our own, and to a critical synthesis of the best in the past and the best possible in the future.

In achieving a new pattern of cultural values which shall command the critical respect and the emotional loyalty of America as a whole, America must look to all sources, and beyond all historic sources to the optimum inherent possibilities. America must create a new culture. The year one of her calendar is still in the future. Contribution to the building of that design is the chief business of Americans and of America.

Americans, from wherever they come, do have a common cultural background, that of the ancient community. The rediscovery of the values of the community will give a sense of unity and of normality. It can become a great unifying factor, and a basis for that new and larger synthesis which America and the world craves. By rediscovering our common fraternity in the community our course henceforth need not be a changing of civilizations, but the enlarging and refining of what is common to us all.

If America can take this course she may be pointing the way to the road by which the brotherhood of man may become a reality. This process must begin and grow, not in mass action, but in intimate community life. Each of us is on the front line in that undertaking.

—ARTHUR E. MORGAN

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"Multitudes are going to be disappointed in the war and in its results. The emotions of the war may well give way to the pessimism of peace and a bitter cynicism as to the post war world. . . . The escape from that mood of disillusionment and defeatism requires that we catch the swell of the ages rather than allow ourselves to be immersed in the choppy waves of the immediacy. We shall need the long view that can trust the centuries rather than the moments. . . . The eternities of human living are behind the flux and change. We need to keep confidence that the age-old hopes and dreams of mankind are not alien to us nor to our world. Cooperation expands from the smaller to the larger groupings and with increased enrichment of living. Man is social through and through and his basic thrust to sociality may be temporarily stalled or even forced into retreat, but it can not be stopped. . . . The creativity of life will go on toward the fuller socialization of life which is the Kingdom of Man which is also the Kingdom of God. That is the thrust of faith, but the thrust of faith which is life itself."—Royal G. Hall, in the *Community Newsletter*, Addison, Michigan, May 1, 1945.

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"The qualities of greatness, leadership, and vision are not confined to men and women of past generations. In scores of towns and cities citizens are eager to help their communities to go beyond the settled patterns of the past and to provide new opportunities for richer living and better learning for everyone."—Robert E. Sharer, in the *Community Newsletter*, Addison, Michigan.

## THE COMMUNITY JOB MASTER

It is not altogether unfortunate that the small community cannot afford to pay for many of the social services it needs. Except where there is a great deal of voluntary, unpaid neighborly service of many kinds a real community scarcely exists.

There might be a considerable increase in the quality of community life if those who would like to be useful should know how and when they would be needed, and if it should become customary for each member of the community to be available for some agreed-upon amount and kind of work. To bring this about an English service organization appoints a "job master." The business of the job master is to know what work needs to be done and what persons or groups of persons are available, and to bring the person and the work together.

Would not a community job master be an addition to a small community, especially where there is a community council? The process could be somewhat as follows:

There should be a period of publicity to acquaint the community with the idea that whereas a few persons have been carrying most of the social load, it would make a better community if everyone shared in the necessary community work, and agreed to give a certain amount of time, varying from two or three hours a month to five or more hours a week, as they might be willing and able. Next a census should be taken, preferably by persons who can explain the purpose of the plan and who would probably have friendly and respectful attention. The aim of the census would be to get each member of the community, child or adult, to indicate the kind of service he or she would render, and how much time could be given.

An inventory should be made and kept up to date of community work needing to be done. This work would vary in different communities. Where old-fashioned neighborly service is in practice it would include taking care of children during the illness or absence of the mother, looking after ill or elderly people, preparing meeting places for meetings, cleaning, painting, and repairing public buildings, and doing community chores.

Where there is a program of collecting and distributing or selling used clothing some persons might undertake laundering and mending it.

Where there is no community library someone, perhaps a merchant, might act as librarian for circulating books and magazines. Someone else might undertake to keep a community calendar up to date for the local paper. Another might be an employment clearing house for local hired help. Some towns have organized periodic community clean-up days for a general clean-up of the community, with the business places closed, and everyone taking part. Planning for such an occasion should be some person's business.

There are many continuing jobs in any community which one or a few persons could work at year after year. There is the matter of vocational guidance

for high school pupils. Every one of them should have one or more experienced friends in the community to whom he or she could talk about vocational choices, aptitudes, and prospects. Such an adviser would only gradually acquire competence. It would be necessary to know vocational possibilities in and out of the community and vocational literature. In a moderate-sized community one person might be adviser in the commercial field, another in the mechanical field, another in agriculture, etc.

As young people or ex-servicemen desire to go into business there should be individuals or committees to appraise their situations and to help them find financial resources where that is justified.

The job master, either man or committee, by bringing together the need and the person to meet the need, might greatly increase the value of community services. In the course of time he might simplify the organization and committee structure of the community.

The community job master need not be formally chosen. We knew of one small community in which a middle-aged woman, Mrs. X, who had some leisure time, undertook quietly and without any formality to act as the community job master. She made it her service to the community to keep in touch with the current community needs. For instance, she heard that a neighbor needed to go to a hospital for an operation, and telephoned her, asking what plans were made for the children. Receiving the reply, "I guess they will have to go to my mother's, but she is not at all well," Mrs. X called another neighbor, who volunteered, "Why, I'll gladly take care of them for a few days, and then we can work it out further."

By this wholly informal method, and without undesirably mixing into other people's business, Mrs. X has become job master of her community. People turn to her almost as if she were a public employee. She has interested a few of her friends in similar work. One of them makes it a point of keeping in touch with the teachers and principal of the high school and learning of any high school girls who seem discouraged or troubled. She then finds occasion to invite such a girl to her home, perhaps two or three times, discovering, if possible, whether there is any service an older friend might render.

Whether formally organized or not, in many communities there is room for the job master who will bring together the community worker and the job. The English book *Fellowship Principles and Practice* suggests this course for churches:

"Why should not each church have its 'job master,' to find jobs for men and men for jobs—or more than one where there is strong life and no dearth of members whose services might be enrolled? May we not look to the time when there will be a united team of men and women with such responsibilities, covering all the churches and other Christian societies of the neighborhood, with regular means for surveying together the needs of their neighborhood, and recognized opportunities for bringing those needs home to the consciences of the churches and societies they represent."

### THE SPRINGFIELD PLAN\*

On a midwinter morning in western Minnesota, before the days of ventilation and air conditioning, I entered a day-coach on a through train from the West. All through the cold winter night the crowded car had been kept tightly closed, with the result that the air inside, to speak mildly, was not pleasant. The people who had been on the train all night, while the air was gradually becoming bad, seemed quite unaware of how foul it had grown. When, a hundred miles farther on, I got off the train into the crisp, clear winter air, the sense of relief was so great that I remember it after thirty years.

A reading of *The Springfield Plan* reminded me of that experience. The atmosphere of America is polluted with race and class and sect discrimination, prejudice, and hatred. Because we live in it all the time we become unaware of how foul it is, especially to those who directly suffer by it. To read *The Springfield Plan* is like coming out into the fresh clean air after traveling in the tightly closed day-coach.

It is not some particular bad odor that is absent, but bad odor in general. For instance, read these passages:

"Men and women of different races, religions, and national origins hold positions of responsibility in teaching, maintenance, and administration. Negro teachers instruct classes of all white children or mixed classes of white and Negro children. The chief custodian of the city's newest and finest school building, the Trade School, is a Negro, with nine white employees under his direction. In general, citizens have accepted without hostile criticism the appointment of teachers representing different ethnic groups. The pupils accept it as an entirely natural situation. . . .

"The inclusion on a school faculty of a member of a local minority group has often had an immediate wholesome effect on the atmosphere and spirit of the school. Children whose parents have suffered as a result of prejudice in the community are keenly sensitive to even the slightest evidence of discrimination. If they go through their whole school experience without ever having encountered a teacher of their own race or religion or nationality they are inclined to be resentful of that fact. Tensions and conflicts may develop. In at least one Springfield school in which such conditions existed, the appointment of a teacher belonging to the minority group brought about a marked change in the attitudes of the children. They became more co-operative and much happier in school. They felt that they belonged, that they were respected, for one of their own people sat in the seat of authority. . . .

"Two other factors of great significance have contributed to the establishment of a working democracy in the administration of the school system.

"First: the adoption of a basic single salary schedule. No distinction so far as salary is concerned is made between teachers of different races, national

\**The Story of the Springfield Plan*, by Chatto, Halligan, and Granrud (Barnes and Noble, New York 3, 1945, \$2.75).

origins, or religions; between a teacher of first grade and a teacher in senior high school; between a man teacher and a woman teacher. . . .

"Second: freedom from pressures in the selection of teachers, attributable to the long-established and public-approved policy of the school committee and the administrative officers of observing the following principles in selecting teachers:

- "1. *Merit as judged by all pertinent standards is the sole criterion by which teachers are selected.*
- "2. *The use of political, social, or other pressures automatically disqualifies candidates for positions from further consideration.*
- "3. *The immediate relatives of members of the school committee, of the members of the Board of Examiners, and of ranking administrative and supervisory officers are not eligible for positions in the Springfield Public Schools.*

"These regulations, conscientiously adhered to over a period of years, have had a most salutary effect upon the school system by eliminating any suspicion that appointments are influenced by nepotism, class distinction, or external pressures."

Here alone is freedom from a whole cesspool of bad odors.

The chapter on "Bringing School and Community Together" is excellently thought out and expressed, while the final chapter, "A Few Working Tools," includes suggestions of methods and adds greatly to the practical value of the book.

The authors make no pretense at having suddenly changed the cultural texture of a city. The appraisal of a Protestant minister is quoted: "While the program in the schools is a beginning, it is hardly more than that, and to be effective it must be strengthened by community action." If the program continues, and as these boys and girls become the citizens of Springfield, we believe it will be so strengthened.

In traveling through Czechoslovakia, Rumania, Greece, and Italy fifteen years ago we met many common people who once had lived and worked in America. There may have been half a million such in eastern Europe. Having seen America from boxcar bunkhouses or from crowded tenements, and having been treated as "Wops" and "Dagoes," with never a chance to see the inside of a good American home, their enthusiasm for American democracy was not complete. Had they lived in Springfield and through their children become acquainted with the 'Springfield Plan,' no other system of government they have known would have any appeal to them.

This is a great textbook in education.

—ARTHUR E. MORGAN

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The American Council on Race Relations, 32 West Randolph Street, Chicago 7, has issued a 65-page report on the Institute on Race Relations and Community Organization held at the University of Chicago in June.



## PHILOSOPHY OF COMMUNITY

*"NATURAL LAW" AND "HUMAN RIGHTS" IN THE COMMUNITY*  
*Msgr. Ligutti has sent a statement on the article " 'Natural Law' and 'Human Rights' in the Community," which appeared in the November-December issue of COMMUNITY SERVICE NEWS. We are glad to publish his statement, and have but two comments. First, the reason for not reproducing the entire statement referred to was limitations of space in the NEWS; complete copies will be sent on request. Second, for anyone interested, we suggest a re-reading of the article in the preceding issue of the NEWS.*

As one of the signers of the statement "Man's Relation to the Land" and perhaps the one to whom Dr. Morgan refers, I am happy to have the opportunity to discuss, in the same friendly spirit, Dr. Morgan's remarks on "natural law" and "human rights" in the community.

The statement of philosophy and belief was intended to furnish the major premise of a syllogism. The suggested methods are the logical conclusions. (Too bad Dr. Morgan did not publish the full statement.) The fact that Dr. Morgan agrees with the conclusions indicates their value; hence, there arises the need of working for their attainment regardless of 'philosophy or belief'—and that's exactly what the signers intend to do.

Dr. Morgan says "Communists, Shintoists, Mohammedans" and (by implication) Catholics and Protestants and "individual selfish human beings interpret the natural law and fundamental human rights to their own advantage and convenience" and "thereby achieve emotional assurance and philosophical satisfaction" and "seek to impose their conclusions upon others." Therefore, argues Dr. Morgan, such principles do not exist. It is very evident that Dr. Morgan fails to distinguish between principles and applications.

I agree with Dr. Morgan that the words "nature, natural rights," etc., are "bandied about and used ambiguously." (I would urge him to study the real scholastic definitions of the terms.) I also agree that many of the conclusions drawn and quite a number of the applications made have but flimsy justification. However, I deny that such failures destroy the objective existence and necessity of natural law and fundamental human rights. On the contrary, they postulate their existence.

Dr. Morgan admits that there are rights, but he says that they do not exist "independently of social attitudes." (He should define these very wide terms.) He states that "codes and attitudes of society create and maintain rights." The disagreement then is only as to the source and origin of these rights and not as to their existence.

Christian philosophy and theology says this: There is a God—personal, omnipotent, all good, all just, all intelligent. This God created man and en-

dowed him with an immortal soul, made to His image and likeness. Man is noble and man's basic qualities, which distinguish him from all other created beings, are immutable. We argue thusly: If these beliefs are objectively true, then by the very nature of God and man there exist certain fundamental human rights in man, irrespective of social attitudes, civil or church ordinances. We believe that the source of our inalienable rights is something more than ephemeral social attitudes.

Because of certain statements he makes, we should discuss also the background of Dr. Morgan's objections. One can only do this by asking questions:

1. Does objective truth really exist?
2. Can the human intelligence reach objective truth?
3. Does unity, of necessity, mean identity?
4. Is the belief of a common bond in a common humanity objective, or the result of social attitudes? (Tentative and fallible.)

It seems to me that Dr. Morgan at first denies objectivity and then proceeds to impose upon his readers some principles upon which we all agree but whose value he implicitly denies a few paragraphs above.

In the foregoing remarks I have chosen not to deal with Dr. Morgan's veiled references to matters outside the scope of the discussion. Some of us are most firm in our belief that the denial and not the acceptance of objective fundamental human rights has led to human tragedies of which we are witnesses.

Some of us believe that in spite of all human frailty, pride, arrogance, and fallibility of persons and groups, human beings can seek and find some common bonds and beliefs. These can furnish a foundation for a real and not only an "apparent unity." We all possess a God-given right to be wrong. Can we work together in justice and love for the good of mankind, or must we even stop attempting that until all conditions laid down by Dr. Morgan are fulfilled? "Yes" to the first part and an emphatic "No" to the second part.

—L. G. LIGUTTI

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#### THE EVOLUTION OF COMMUNITY

The tendency of small communities to evolve a high level of ethical relationships has frequently been noted. Pitcairn Island, settled by mutineers and Polynesian women a century and a half ago, after a period of anarchy and murder, settled down to orderly, neighborly living. Another case is that of the "Outer Banks" off Cape Hatteras, Virginia. The following is from the *Christian Science Monitor* for November 17, 1945.

"The shipwreck-laden sands of Cape Hatteras may produce the first oil field east of the Appalachian Mountains when the initial well is drilled this month as a culmination of one of the Standard Oil Company's most intensive oil hunts. . . .

"The curious series of narrow sand spits which extend for hundreds of miles along the broken North Carolina coast and contribute a noticeable bulge

to the eastern coast line of the country are known as the 'Outer Banks.' Cape Hatteras and the projected oil search is on the outermost and middle island of the formation.

"One of the uniquely primitive sections in the country, the 'Banks' are populated by some 4000 descendants of original 17th-century English colonists, plus some Arabs, Norwegians, and other seafaring people whose ancestors were washed ashore from wrecked ships. They are so geographically segregated that original speech and modes of 17th-century Devonshire are preserved. Nearly all fisher folk, they live in villages, the largest of which has 900 residents.

"For three centuries these villages have existed peaceably without the slightest vestige of community or civic organization. There is not in any of the 'Banks' towns a mayor, a councilman, a policeman, a jail, a fire truck, a doctor, a lawyer, nor a garbage collector.

"Their only code is the Ten Commandments and they earnestly live by the Golden Rule. They never lock their doors, have no class consciousness, and apparently possess a sound basis for living together safely and happily."

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The "civilized" world has long thought of primitive life as savage life. The fact that primitive community people the world over in general are friendly, sincere, and honest needs frequent repetition. It is these ancient qualities of the primary group that our world is struggling to preserve, and we do well to realize that the natural home of these qualities is the primary group or small community. The following is from *Sailing Alone Around the World*, by Captain Joshua Slocum:

"I have often been asked how it was that my vessel and all appurtenances were not stolen in the various ports where I left her for days together without a watchman in charge. This is just how it was: The *Spray* seldom fell among thieves. At the Keeling Islands, at Rodriguez, and at many such places, a wisp of cocoanut fiber in the door-latch, to indicate that the owner was away, secured the goods against even a longing glance. But when I came to a great island nearer home stout locks were needed; the first night in port things which I had always left uncovered disappeared, as if the deck on which they were stowed had been swept by a sea."

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The *New England Newsletter* is "published spasmodically by the Barretts of the Mountain Bookshop, Box 355, Claremont, N. H., as a medium for the exchange of helpful facts and information about experiments in country living, as well as news about the people conducting such experiments." The last issue is four long pages, mimeographed. Subscription: whatever you choose to send.

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In an article, "House of Health," by Edwin E. White, in the *Classmate* for July, 1944 (810 Broadway, Nashville 2, Tenn.), is described the gradual transition of a southern mountain community from poverty to substantial well-being. An interesting story for young people of high school age.

T. E. Murphy writing in the *Saturday Evening Post* for July 7, 1945, expresses his opinion of the city and the small community:

"Nowhere except in small towns like mine does it now seem to be important that the individual retain his independence of thought and action, to throw aside the garb of impersonality and become a real person.

"This, I suppose, is because the city dweller has no real contact with the basic things of living. He has no real possessions except, perhaps, the clothes he wears and the furniture in his apartment. He may have a right also to demand certain bits of metal and paper, so that he can go to a great cash-and-carry store and pick up packaged foodstuffs that other people made or grew. But he is remote from the sources of all these things.

"If he lives in an apartment house, somebody else even worries about stoking the furnace. He may not even know or care that he doesn't know the personalities of those who are separated from him by only a thin wall. In the morning, he climbs aboard a bus or subway train filled with hundreds of others. He neither sees their faces nor does he care to see them. . . .

"The city dweller has been forced into a position of anonymity. . . . While his own mayor and board of aldermen may be strangers to the city dweller, any man who through national prominence gains an immediate audience through the clever use of radio becomes a well known household personality. It is no coincidence that the rise of protracted, continuous leadership at home and abroad began at a time when the radio first was used as a political device. . . .

"Political America is the direct outgrowth of sociological America. Only when the major part of Americans declare their independence of the city, the machine and the treadmill of urban living can we ever again hope, as a people, to get back to the rugged but pleasant road that leads to the fulfillment of the dreams of those who founded America.

"I like my town best of all because my neighbors have done that successfully. And they are real persons because they have done so."

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According to the *National Municipal Review* (299 Broadway, New York) for February, almost a hundred South Dakota communities operate their own liquor stores. Towns of 1500 to 4000 population showed profits ranging from about \$5,800 to \$24,000. Since profits range from 6% to 45%, the actual money spent by these communities for liquor is from \$10,000 to a quarter of a million or more. "Profit to the community" has a limited and technical meaning.

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An aviation advertisement reads, "No place on earth more than sixty hours from your home." Yet when you get there you will still have to live with yourself. What kind of person I live with in living with myself is far more important than where I am. And the kind of person I am largely influences the kind of neighbors I will have.

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## EDUCATION FOR COMMUNITY

*News and Information*

*on Residential Adult Education and the People's College*

Edited by GRISCOM and JANE MORGAN

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### BRICK RURAL LIFE SCHOOL

One of America's most significant people's colleges is developing under the auspices of the American Missionary Association at Bricks, North Carolina. The story of Brick Rural Life School is given by Ruth A. Morton in a pamphlet entitled "Men of the Soil," issued last year by the Association (287 Fourth Ave., New York 10).

Neill McLean, the director of the school, began his association with it as the vocational agriculture teacher. "The second year he was asked to become the full-time director of community services. Mr. McLean was an agricultural graduate of Hampton Institute, and had done advanced work at Cornell University, but he never ceased to be a farmer. His hands were as rough as the people's. Instead of telling them what to do, he showed them.

To get the community work started, the Association offered the 1,100 acre farm to a group of tenants. Rent would be cash. There was insistence then, as there is now, that this bill is the first to be paid. It is one for which we have had to secure an occasional lien on a crop. Thus was taken the beginning step in counteracting past paternalistic practices.

"Tenants were to live at Bricks for a five-year period. During that time they would be known as students of the Brick Rural Life School. 'Classes' would be in the homes and in the fields, learning to do the 'common things of life uncommonly well.' It was to be strictly a business proposition.

"The Association had promised the community only the services of Mr. McLean. After much discussion, it was agreed that rentals from the farm and income from the forest would form the economic basis of the community program. Each January members of the Community Planning Council draw up an annual budget. Income must pay for incidental building repairs, farm improvements, expenses of the Short Term School, community functions, etc. Actually, funds are too limited to cover the needs. The problem of financing major building programs is not yet solved. This wrestling with limited funds in the face of growing community desires is one of the most realistic elements in the training program, teaching the necessity for keeping one's eyes on the horizon, while grappling with discouraging details.

"It was expected that at the end of the five-year period, a student family would have established character credit with government agencies and saved money for the down payment on a farm of its own. Most of the families started with debts, children, a few outmoded tools, a little feed, and some hogs. None

brought cows. Even though Mr. McLean worked long hours helping here, correcting there, progress was slow. Since there were no regular 'classes' the days did not seem different from before. To awaken their thinking, retrain their habits, and enliven their living, the Short Term Session of the Brick Rural Life School was begun. Since then, during January and February when the farm work is slack, young people and at times entire families from the surrounding countryside have come to stay in one of the old college dormitories. Here they learn to live together, sharing in work, study and fun.

"Leaders come from Hampton Institute, from New York, Georgia, Florida, Alabama, and elsewhere. With their help, farmers have learned to farm scientifically, build up their soil, cull chickens, work out proper man-animal-land relationships, budget their time and their money. They learn to figure in cash, pay their rent and other bills when the harvesting is done, and then apportion the remainder to last throughout the year. This basic training in building economic security through efficient farm methods and cooperative endeavors undergirds all other phases of the program. There are lessons in home nursing, child care, home planning, and home decoration.

"The intangible values accruing from these eight weeks of work and study have been many. One of the most important is the changing attitude toward marriage. Where parents once laughed at their children when they started having dates, they now try to understand and counsel with them. They talk with growing frankness of the sort of persons they wish their children to marry, and what husbands and wives should expect of each other. There have been some lovely romances resulting from the Short Term Sessions. [One of the most important functions of colleges is to provide for courtship between youth of common high cultural standards.] All these young couples own their own farms. Some are now parents. One student is a home economics teacher at Fessenden Academy.

"The test of what the farmers were actually learning came when the excitement of these eight weeks was over. All learning was hard, especially at the beginning, but the hardest of all was working together. The first effort to do one particular task cooperatively came when the credit union was organized in 1936. It started with thirty-four members who gradually built their savings to sixty-eight dollars. While there was little money, that which the people did have was not deposited because they did not trust each other. Then one day the lightning struck a barn, killing the livestock. Mr. McLean pointed out what it would mean if the owner had to borrow money from professional money-lenders. In the emergency, the credit union savings, plus whatever additional amounts could be secured, were taken to make the first loan at a reasonable rate of interest. When the obligation was paid promptly because 'it makes one feel cheap to be in debt to the man next door,' the group began to believe in themselves. The credit union now has capital deposits of \$5,000.

"After this, events moved more quickly. Wheat was planted, and livestock, fertilizer, feed, seed, tools, and groceries purchased cooperatively. Garden clubs were organized. A community 'missionary' society had as its chief function the systematic care of the sick, not only at the bedside of the patient, but in the care of the home, children, crops and livestock. . . . Ten families pooled funds to buy a \$3900 tractor with equipment complete for plowing, planting, harrowing, sawing wood, grinding feed and meal, and picking peanuts. . . . The cooperative store, started in 1938 and doing a business of \$7000 that year, did \$30,000 last year. Whereas a decade ago the people were not very neighborly, they now rate each other annually on their ability as farmers, on how well they cooperate with each other, and whether each is a responsible member of the community. No one is asked to become a resident-student without first being 'interviewed' and rated by the other farmers. No one may be asked to leave before the end of the five-year period, except by consent of the group.

"The most baffling problem is that of land purchase. It is hard for one whose farm is small to make a living, and much harder for one whose skin happens to be dark. He must fight all the battles of all small landholders, plus that of race prejudice. Those who do succeed in getting a foothold only too often are forced to purchase marginal land. Poor land means poor crops, debt, mortgage, foreclosure, tenancy. In face of this, however, little colonies are springing up here and there. Through cooperation they are making good against great odds. This gives the timid courage to try. . . .

"Ten years ago there were eight families. Now in the Bricks community alone there are 400 families who are active members of cooperative enterprises. Throughout this section of eastern North Carolina, there are 3,250 family members in 35 credit unions. Four cooperative stores did \$200,000 business last year."

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#### A NEW DANEBOF FOLK SCHOOL

Excerpts from a paper by Enok Mortensen, of Danebod Parsonage, Tyler, Minn.

When, two years ago, I arrived in Tyler and saw the ruins of the once proud Danebod Folk School I had all but given up hope that it would ever be used again. So had many others. But it appeared shortly that the dream of the folk school was not dead. The demand for its reopening has been so insistent that the time has come when we must begin to act.

At a meeting of Danebod Folk School Association on October 11, plans for reopening the school were discussed. The meeting unanimously gave the board authority to put the building in condition so that it can be used again as a folk school.

Is it possible for the folk school to thrive in America?

To many it would seem that reality has decided the issue long ago: every one of our Danish-American folk schools has been closed down, or is used for

other purposes than those originally intended. But that's too easy an answer. The folk schools served a useful purpose among the immigrants and their children. They failed when we lost the deep-rooted kinship with Denmark's cultural and spiritual life, and when we had not as yet established firm roots in the new soil of America. We are beginning to see, I think, that a folk school cannot survive transplanting. Nor is it a hothouse plant. It must grow freely and naturally out of our own native soil.

I've read somewhere that 40 per cent of our young people in rural America have drifted to the big cities during the last fifty years. That's an alarming fact, but who will blame them? Economic conditions have been unstable, and life on the whole has been drab and wearisome. Our small towns have been ugly and prosaic. Is it any wonder that our young people flocked to the cities?

But what if we helped to build a school where our young people could learn to sing,

"My country's skies are bluer than the ocean"?

At the present time, farming is but a way of making a living, and often a poor one at that. What if we could help our young people to make it a *way of life*? Grundtvig and Kold helped the Danish youth to love their land and people. How desperately we need a patriotism which goes deeper than flag-waving, one that begins in the community and ends by embracing the whole world.

But will the young people come?

I don't know. But they will not come till they are called. They came, in Germany, when Hitler called, and in Italy when Mussolini beckoned. But I believe in our young people; and in our country and the American people. I contend, however, that if this nation is to achieve the goals of which our founding fathers dreamed, if we are to realize the "American Dream," then we must learn to be rooted in our communities, and love them.

In this process, I believe a school such as Danebod could play an important part. The meeting mentioned above was aware not only of the ideals and goals to be reached in the future, but of the immediate needs in our own community, and that is of course where the school must begin. Naturally, our sphere of influence must extend beyond our own Danish American groups. We don't want to isolate ourselves. A folk school must necessarily begin with the community, but it must not end there.

I have corresponded with not a few leaders in education and rural life movements. Many of these are interested in our school and would welcome its reopening. I see no reason why we couldn't work hand in hand with the co-operative movement. "Farmers Union" has approached me and assured me of their willingness to work with us. We could have leadership courses in recreation and folk dancing with emphasis on the cultural values that we have inherited. In short, the school should serve as a center for all groups and organizations whose purpose is to enrich and deepen the spiritual and cultural



phases of rural living. It should help to foster and develop the folk spirit in our rural communities so that our young people would want to sing of their homes and communities,

"This is my home, the country where my heart is;  
This is my hope, my dream, my shrine"—

People in Tyler have sacrificed and worked for Danebod since the beginning. They are willing to begin again. But we welcome your support and interest. And if we are to reach beyond our own community and its needs, it would encourage us to know that you are with us.

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#### BUTTERWORTH FARM SCHOOL

Butterworth Farm School, near Foster, in southwestern Ohio, is being organized by the Rural Life Association. Quaker Hill, Richmond, Indiana. Roy and Pauline Clampitt, of New Providence, Iowa, have been chosen as directors. The school will open March 1, 1946.

"Butterworth Farm offers a splendid setting for the training in farm work and community relations that our young people need. There are 25 acres of bottom land along the Little Miami River, 100 acres of hillside, mostly woodland, and 240 acres of upland, level to slightly rolling, crop and pasture land. Three houses are available for the project. The dairy barn is adequate for 30 cows. The hen house is large enough for 1000 hens. There is shed room for machinery, tools and equipment, and shelter for beef cattle. . . .

"The idea that all life is sacramental will be stressed at Butterworth Farm, and the belief in honest work well done, in whole-hearted recreation, in intelligent consideration of problems of rural living, and in reverent mediation together. The training will be 'learning by doing' with sharing in planning and responsibility. There will be no formal classes, no credits and no examinations. The interests and problems of members of the group will help determine the trend of study and discussions. There will be occasional lectures by competent persons from agricultural agencies and colleges, visits to cooperative projects and business enterprises, and farm field trips. It is expected that members of the project will have some share in the community organizations such as church, school, Farm Bureau and Grange. Jobs on the farm will be exchanged at suitable intervals.

"To get the full benefit from the training young men should spend a year on the farm, but those unable to remain so long will not be excluded. Four to six young men and two or three young women can be profitably accommodated on the farm for the first year of the project. There will be no fees for long-time members of the group. All will be expected to share equally in the work of the farm in return for training and maintenance."

## COMMUNITY ORGANIZATION

"Here's How It's Done" (Postwar Information Exchange, 41 Maiden Lane, New York 7, 1945, 74 pages, \$1) is a guide to those wishing to influence opinion or to get work done in their communities. This is the most thorough-going job of the kind we have seen. Scarcely any medium for reaching the public is overlooked. Very well-informed, alert people must have had charge of writing it.

Yet one feels almost aghast at reading it. Are there no human situations or relationships that are sanctuaries from propagandist design? We should like to believe that a "letter to the editor" is a letter to the editor, and not part of ■ planned advertising campaign. Yet we read: "Some groups have developed the technique of letters to the editor to a fine art. Local branches of Federal Union have used them most effectively. Dozens of letters appear in papers throughout the country every month. Members who want to write letters which will win adherents to the cause of Federal Union can secure a 'Letter Writers' Guide' from national headquarters."

Or again we read: "A well-aimed question can often start ■ discussion over cocktails or pinochle or at any function where men or women are pleasure bent. . . . If you have not exploited the many possibilities of recreation and social fellowship, you've been missing a lot of people who should be reached."

Propaganda on controversial issues is like war in that it is difficult for one party to operate on a higher level than its opponent. "All-out" publicity, such as is envisioned by this pamphlet, is a form of warfare. It is a characteristic of gentlemen and of civilized societies that they never carry conflict to intemperate extremes.

Notwithstanding, or partly because of the quality criticized, this is a particularly full and exhaustive study of the ways in which publicity may be carried on. It is a prolific reference booklet and may be used without abuse, just as a versatile cookbook is useful though one does not intend to become a gourmand by using all the recipes.

At the end is an excellent directory of organizations which "provide material and speakers in the field of popular education concerning domestic and international problems. All or nearly all the causes mentioned in the booklet are good causes. Let us hope that only the friends of good causes read this booklet.

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"Community Councils," by Murray G. Ross, published by the Canadian Council of Education for Citizenship (166 Marlborough Ave., Ottawa, 1945, 10 cents), is one of the better guides for organizing and developing community councils. Descriptions are given of five councils in communities ranging in population from 200 to parts of Toronto and Montreal.

*How to Organize a Community Council*, a 22-page booklet, 35 cents, is published by the Metropolitan Conference for Social Planning, 261 Franklin Street, Boston 10, Mass. The type of council suggested is that which generally prevails in California.

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There is issued by the Department of Rural Sociology, Iowa State College, Ames, Iowa, a "Discussion Outline for Considering Community Action." This is a 30-page check list of subjects requiring consideration in a thorough-going program of community development. It is one of the more valuable community appraisal outlines.

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"Middle City: Community Organization for Smaller Cities" is published by the Canadian Welfare Council, 245 Cooper Street, Ottawa, 15 cents. It discusses methods for organizing and conducting community welfare councils and presents a form of constitution.

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*Planning Your Community*, a 42-page booklet by the Regional Plan Association (205 E. 42nd Street, New York 17, N. Y., 1945, 50 cents), deals with the New York-New Jersey-Connecticut metropolitan region. However the methods outlined are suggestive, and would contribute to effective planning for small communities.

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The *Reader's Digest* has published two pamphlets on "Making Over Our Home Town" (parts 1 and 2, number 12, of a discussion series). The first part deals with arousing interest in community health, safety, moral safety, beauty, and general satisfaction. The second part deals with a meeting to get action.

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The New York State Historical Association is developing a "Farmers' Museum" at Cooperstown. The aims of the project may be seen from a paragraph from the announcement of the project:

"It plans to set up specimen shops of the various handicrafts, generally an important part of farm life: a spinning and weaving shop, a fulling and dyeing establishment; a tannery, a cooper's shop, a carpenter's shop, a cobbler's shop, ■ wagon-maker's shop, a syrup and sap making display, cider, hop and wine presses, ■ blacksmithy, a tin-knocker's shop. It plans to set up the elements of an old country store, its shelves and counters laden with the licorice sticks, the anise seeds, the spices and dry goods of another day. It plans to set up an old-fashioned kitchen, complete with the crane, kettles, trivets, pots and pans, fire carriers and other equipment of ■ hundred or more years ago."

Cooperstown was the site of the first county fair in America (1817) and was the birthplace of baseball.

A community without records is like a man without memory. We use the past in thinking about the future. A community museum and library are among the greatest helps to make boys and girls aware of the world of which today is the product.

## POPULATION

### WHY WOMEN LEAVE THE FARM

*Rural Children and Youth in Ohio*, by Dr. A. R. Mangus of Ohio State University (Ohio Agricultural Experiment Station, Columbus, July 1945, 57 pages, mimeographed) reports a particularly interesting and well-ordered study. Many of the findings, such as the drift of young people to the city, are familiar. Some of the facts recorded, however, are not so well known.

There are many more men than women on Ohio farms. "The net loss of youth 20-24 years old from the farm population was about twice as great for girls as for boys. . . . This excess was greatest in the ages 18-30 years. . . . In 1940 there were in the farm population 142 men for each 100 women 21 and 22 years old. . . . In 1940 there were only 70,000 single females of these ages."

"There are evidently powerful factors in the farm environment which tend to discourage marriage on the part of youths, particularly male youths. At 25 years of age only 44.7 per cent of all farm males are married. For rural-nonfarm males [mostly village dwellers] of that age 62.5 per cent were married. For urban males 53.4 per cent were married. At 30 years of age 82.1 per cent of rural-nonfarm [village] youth and 74.8 per cent of urban males were married, but only 67.4 per cent of farm males. . . . At 25 years of age 79 per cent of all rural-nonfarm women but only 72 per cent of all farm women were married [this notwithstanding the fact that many farm women had moved to villages]."

Various reasons are suggested for these conditions. Young women are considered less needed on the farm, and can add more to the cash income by leaving and working elsewhere. (There is nothing new in this condition in countries where women do not customarily work in the field.) Another reason is that, since the father does not want to retire when the son is of marriageable age, the son continues to live at home and to serve as farm laborer to his father. Of farm young men 25-29 years old, 41.4 per cent were still living with their parents. Dr. Mangus observes, "Full social and emotional maturity cannot be attained by youths until they become properly emancipated from their parental homes, until they have developed normal interests in the opposite sex, and until they have transferred their deepest affection to the one finally chosen as a marriage partner." "Is the lack of separate housing accommodations for young married couples on farms a factor that discourages marriages or lessens their chance for success when undertaken?"

Do not such facts as those quoted throw doubt on the claim that the family-sized farm is the ideal human environment? Aside from the United States and Canada, there are few parts of the world where farmers live on separate farms. Generally the farm family lives in a village and goes outside for farm work. Within the village human association is far more feasible. The isolation and loneliness of farm life quite commonly has seemed undesirable to women. Is it not possible that the heavier trend of women away from the farm as compared with men is in part a rebellion from that isolation? The

Youth Section, American Country Life Association, in a bulletin entitled "Needs of Rural Youth" (734 Jackson Place, Washington 6, D.C., June 1945) expresses the first need as follows: "Young people in our rural areas want release from the loneliness of rural life."

May it not be that from the standpoint of sustained population and of normal family life American agriculture is on the wrong track, and can only recover ■ true direction when it discovers the small community as a normal environment for agricultural life? Unless conscious adjustments are made to that end the decline of agricultural life may not be checked. The formula of the "family-sized farm," which is now on the way of becoming a sacred dogma, may need further critical examination.

Another question raised by this study is whether in our American culture mature responsibility is not too long deferred. Repeatedly in the report we read of "youths" of 30 years. At that age creative vitality already has passed its peak in many cases. The graduate student is not the only one for whom independent life is too long deferred. To quote again the bulletin, "Needs of Rural Youth," "Our older youth have had too much adult help and guidance in an extreme form. The extension agent and I have a definite problem in getting them to do their own work, and therefore to feel that it is their organization."

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#### FROM PEASANT TO URBANITE

*Rural People in the City*, Bulletin 478 of the Kentucky Agricultural Experiment Station, Lexington, July 1945, compares residents of rural origin with those of urban origin in Lexington, Kentucky. About 60 per cent of the city population had rural bringing up, and "most of the urban-reared householders were undoubtedly only one or two generations removed from rural origin—that is, they were the sons and daughters of rural-reared parents."

The study disclosed that rural-reared persons did not fall into any one or two economic groups, but were distributed in about the same proportion as the city-born population. Contrary to the inference of the study, this fact throws no light on whether the cityward migration represented a skimming of the cream of the rural population. Since most of the city-born population was of rural parentage, it is natural to assume that if this generation of migrants was the cream of the rural area, so was the last, and that their economic distribution would be similar, except as a generation of city living would provide better economic adjustment.

This bulletin illustrates a persistent blind spot of sociologists—the assumption that the population is divided between farm population and city population. We read: "Rural-urban migration is a necessity therefore, at both of its ends. Some people must leave farms if rural standards of living are to be maintained or improved, and cities have need for rural people as long as urban populations are not otherwise replaced." A footnote amplifies this: "In Kentucky, replacement rates (1940-1950) of farm men aged 25-70 have been estimated to be 190. That is to say that for every 100 men needed for replacements, 190 are available. Rural society is thus well able to meet the population needs of urban society."

This philosophy tends to reduce rural life to peasant life. Should this surplus farm population develop services and industries in its home villages, there would result a broader economic and cultural base for non-urban society. Then the great investment of the rural areas in raising children to productive age would enrich their own communities, instead of being drawn away to the city, along with part title to the rural holdings.

The true condition can be stated by reversing the above quotation: *most young people raised in rural areas must remain in rural settings if rural standards of living are to be maintained or improved.* It does not follow that they must remain in agriculture. Rural sociologists have a hard time discovering that rural life is not necessarily farm life. That lag in comprehension is costly to the nation.

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#### MIGRATION FROM KENTUCKY

Kentucky is largely a state of rural dwellers, with many small towns. The University of Kentucky made a study of fertility rates and migration in the decade 1930-1940 (Bulletin 499, November 1944) which throws light on population trends. Some of the conclusions are:

The higher the average farm income, the lower the population fertility rate.

The better the roads, the lower the fertility rate.

The better the roads, the higher the income.

High school attendance lowers the fertility rate, both by postponing marriage and by reducing the birth rate after marriage.

About 98,000 Kentuckians left rural areas during the decade, all but about 5000 of them leaving the state.

This out-migration was greatest from ages 10 to 24.

The chief reason for out-migration was low income at home; the next most important influence was education.

The decline in the Kentucky death rate has more than made up for the reduction in birth rate, so the increase in population has accelerated.

Because the young people leave when good roads are built, the older people feel that "good roads are ruining us."

Radio and movies also increase out-migration.

Since the chief causes of out-migration are low income and lack of interests for educated people, increase of opportunity to earn money and increase of cultural opportunities would be among the chief stabilizing influences.

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"One of the least understood phenomena of recent years in the United States is the transformation of its population from one predominantly rural to one essentially urban. In this shift, the very sense of existence of the community has very largely been lost sight of and consequently likewise there has been lost a sense of responsibility for its maintenance and the preservation of values in the community available to the individual."—Ernest M. Hopkins, President, Dartmouth College, Hanover, N.H.

## COOPERATIVES

### A COOPERATIVE COMMUNITY

In October we visited Altona, Manitoba, a few miles north of the North Dakota line. This is a community of about 700 persons, with a tributary population about as large. We are informed that about 85 per cent of the local business is done by cooperatives. There are ten cooperative organizations—the cooperative store, the creamery, a gas and oil station, a hatchery, an egg grading station, a machine shop, a fair organization, a sunflower oil extracting plant, a fire insurance company, and a burial aid society. Whereas most agricultural communities are losing their young people, Altona has the opposite difficulty. More young people want to come there to live than can be taken care of.

The fire insurance company has \$11,000,000 of insurance in force. The average annual losses are about \$7000, and the average income about \$24,000. The average administration expense is about \$5000, leaving \$12,000 to add to the reserve fund which now amounts to \$60,000. The company aims to build its reserves to \$120,000. It was founded in 1874 and incorporated in 1907. Cooperation is not a new idea in Altona.

### CIVILIZED BURIAL

Perhaps the most interesting cooperative at Altona is the Burial Aid Society, which has been in informal operation for many years. Long ago these people adopted simple, unostentatious burial customs, and have held to them through the years. The society has a membership of 250 families.

In case of a death each household pays an assessment of 25 cents. This charge covers the entire household, including all members of the family and any other dependents. It is common for a family to make a payment of \$5 or \$10 whereupon it is not assessed again until this sum is used up at the rate of 25 cents per funeral.

The coffin is made locally at a usual cost of \$15 or \$20, though often the neighbors make it themselves as an expression of neighborly regard. The coffin is of plain lumber, painted black, and there is complete lack of competitive ostentation. The digging of the grave also very often is an expression of neighborly fellowship. Usually a neighbor supplies a delivery truck or a wagon to serve as a hearse, without charge. The greatest single expense is for food for those who have come to attend the funeral, though usually a part of this is contributed. Diedrick Loewen of Altona is manager of the society.

As an expression of civilization and of human dignity it seems to us that this custom ranks far above the garish, competitive, ostentatious show which characterizes the usual American funeral. Yet we are not bound by any economic tyranny here, unless it be the undertakers' entrenchment in the legislation of certain states. Rather it is our inability to break away from barbaric custom. Here is a valid field for the community pioneer, with the Burial Aid Society of Altona pointing the way.

## SUNFLOWER OIL

The newest cooperative at Altona is a plant costing about \$150,000 which will employ 25 to 50 persons. In the fall of 1945 there were about 25 square miles of sunflowers in the fields waiting for harvesting. Since sunflower oil and sunflower seed cake are both high in vitamins there is good prospect for the development of a new source of human food.

At first the cooperative was strongly discouraged from building the plant. When finally it was under way the people found themselves the objects of solicitous regard by firms who offered to invest money and take an interest in the venture. Its success is yet to be demonstrated.

The moving spirit in this sunflower oil plant, as in some of the other cooperative undertakings, is J. J. Siemans, a farmer. The road has not always been easy, for there is a group definitely opposed to cooperatives in general. However, their influence is waning.

We visited the Siemans farm at the end of the sugar beet harvesting. At night around an outdoor fire the harvesters, the family, and some neighbor young people were celebrating with folk songs—an annual event. Some new-world communities do begin to have traces of individuality.

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"It is no argument to say that cooperation might put good Canadians out of business. Cooperation is a technique by which all the people can get into business, and this is something new in the world. It is a new good thing. There is no doubt but that business makes men, not only economically but socially and spiritually as well. To those who urge this argument we would say that cooperation, even if it does put some good Canadians out of business, puts other good Canadians in their place. This is in harmony with our fundamental democratic principles. We believe in the greatest good to the greatest number."—From brief by St. Francis Xavier University.

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*The New Dominion Series* leaflet for November 1, 1945 (published by Extension Division, University of Virginia, Charlottesville) tells the story of a cooperative bus. The Hanover, Virginia, Ruritan Club, many of whose members work in Richmond, undertook a survey of transportation to work out ride sharing during gas rationing. In one community it was found that thirty persons lacked transportation. A bus was purchased, in which 74 different persons have been transported to and from work. The members now own two buses, and have accumulated several hundred dollars reserve. Business meetings, including the annual meeting, are held on the bus en route to work.



## AGRICULTURE

### THE LAND GRANT COLLEGE REPORT ON POST WAR AGRICULTURE

It is now a year since the report of the Committee on Post War Agricultural Policy of the Association of Land Grant Colleges and Universities was issued. Drafted by an imposing committee of land-grant college authorities, in the intervening time the report has been subject to a wide variety of comment and criticism, ranging from full approval to outright condemnation. In general, these criticisms reflect the economic, social, and political philosophy of the critics. Should all such comments be assembled and codified they would constitute an interesting symposium on the subject. Our first suggestion is that such a study of criticism and comment would be worth while.

As a general treatise on national and international economics as affecting agriculture, the report is impressive. The treatment of land tenure is better than most such discussions.

We shall not add to the reviews of this document, but shall comment on one glaring deficiency which is characteristic of the entire land-grant fraternity, and of rural sociologists in general. In the entire 60 pages of the report, with its penetrating analysis of economic causes and effects, in only one brief paragraph of seven lines is there even a hint of the fact that rural life cannot be satisfactory if its economic support is agriculture alone. The report expresses concern lest not enough young people shall leave rural areas and go to the cities. On this point we read:

"One of the barriers to migration from farming, especially from depressed regions, is lack of training in city occupations for those who have inadequate opportunities in agriculture. This too often means that those who do migrate are restricted to the lower-paid unskilled non-farm jobs. Improved education in farm communities, designed to fit many rural youth for city occupations, is a national as well as a state and local responsibility."

A century and a half ago between 80 and 90 per cent of Americans lived on farms, and most production of food, clothing, tools, and implements was on farms, and most production of food, clothing, tools, and implements was on farms. Gradually production has been removed from farms and there has been a corresponding reduction of farm population until today less than twenty per cent of Americans live on farms. It makes a great difference to rural America where these nonfarm operations are carried on. If most of these activities are removed to distant cities, then the tax resources of rural areas and small communities must continue to shrink, and rural populations will be too small and too lacking in varied interests to support good schools, varied cultural facilities, good health conditions, and a wide range of employment opportunities. In short, agricultural communities will tend to shrivel up both economically and culturally.

A primary need for American agriculture is that it shall be intimately associated with many other economic activities which will share the local tax burden and add to the variety and quality of cultural interests and occupational opportunities. To a large degree the quality of agricultural life is determined by the character of the towns that are the trade, educational, religious, and agricultural centers. Any agricultural policy which totally ignores this fact, as does the report under consideration, is seriously deficient. Agricultural life in America cannot be good unless the small communities of America are vital and wholesome and represent a fair cross-section of American economic and cultural life, and few considerations are more important in formulating agricultural policy.

#### MINNESOTA'S FARM POPULATION PROSPECTS

In a bulletin with the above title by Lowry Nelson, the Minnesota Agricultural Experiment Station (Minneapolis) summarizes post-war farm conditions as follows:

"After the war, the farm population of Minnesota may be expected to rise somewhat above the low level to which it has declined during wartime. However, it is quite true that even with the smallest farm population since 1920, Minnesota has produced in this period its record-breaking volume of farm products. This achievement has been the result of farmers and their families working longer hours than they would ordinarily work, the employment of a great many high school and college youth from towns and cities, the importation of labor from Jamaica and Mexico, and the use of war prisoners and U.S. army contingents.

"Many of the women and children will retire from the labor force with the passing of the emergency, but, of course, will remain as part of the 'farm population.' The other groups mentioned may also be expected to withdraw. The vacancies thus created can be filled by workers returning from the armed services and the industries to which they went during the war.

"How much the farm population will increase will depend almost entirely upon the state of industrial activity outside of agriculture. The farm population for the past 20 years has been fluctuating around 900,000. In good times it has gone below and in bad times above that point by several thousand. If it rises above 900,000 it would indicate a rather serious industrial depression, which will be reflected in falling agricultural prices. In reasonably good times, we should expect it to be considerably below that figure. With the technological improvements made in agriculture since 1940, it would seem reasonable to expect no more than 875,000 farm people in 'ordinary' times.

"If it should develop that we want, as a matter of public policy, to provide for more work opportunities in agriculture, we would need to consider these

"Opening new land in the cutover through clearing.

"A widespread reduction in hours of work on farms.  
possibilities:

"The subdivision of large holdings.

"However, the clearest solution to the problem is the maintenance of full employment in industry. This has been demonstrated to be the surest way of providing a market for American farm products and, at the same time, creating work opportunities for the surplus farm population. Even if the farm population should remain around 875,000, there would still be several thousand young people reaching the age of 18 each year who could not be accommodated in agriculture and who would have to migrate to towns and cities.

"It is estimated that some 6000 vacancies take place annually in the [farm] labor force. If this figure is near the truth, it means that the more than 9000 boys who reach the age of 18 each year on Minnesota farms would fill all these vacancies, and about 3000 of them would need to move out to the cities. It is apparent that any large contingent of returning soldiers and war plant workers cannot be cared for in addition. Naturally, many of the latter two groups will return to the farm, because their families provide the opportunity; but when the situation is viewed in its totality, it must be recognized that no back-to-the-land movement is feasible, when it is patently impossible for all those who are already on the land by virtue of being born there.

"Migration of the 'surplus' farm population should therefore be regarded as a desirable process. As much as farm parents may wish to keep their sons and daughters in farming, it is evident that their ambition cannot be realized for all of their children. This surplus of workers might better be employed in nonagricultural pursuits, not only for their own advantage, but for the good of the rural community and the national society. No advantages can accrue to the local community if part of its population is unemployed or underemployed. The important consideration is the well-being of the farm population, not a continuous increase in numbers."

If genuinely needed small industries and services are developed in the small communities of Minnesota, then much of the surplus farm population can remain at or near home, and there will be improvement in the local economic and cultural conditions because there will be more people and income to contribute to the support of both. If this surplus population goes to the large cities the small communities will tend to lose both size and quality.

The welfare of our small communities can be promoted best by an increasing diversity of means of support, with the improvements in health conditions, education, recreation, and cultural opportunities which the increase of small community income and population will make possible. We must cease thinking of rural life as just agricultural life. This change of viewpoint is essential to the well-being of the farming population.

### THE SHADOW OVER COTTON

"In 17 years cotton exports have fallen 84 per cent. Foreign acreage is nearly doubled. World prices are well below prices in the U.S. Despite the fact that U.S. cotton acreage has been cut in half since 1929, there is a full year's supply of cotton in storage here. Synthetic fabrics and substitute materials steadily gain."—*Farm Journal*, December 1945.

Russian cotton production is approaching that of the United States, according to Herbert Koshetz in the *New York Times* of December 2, 1945, and in five years Russia will be the world's chief cotton producer. She is dominating the cotton industry throughout eastern Europe, cutting off American purchases and forcing purchase from Russia. Thus shrinks another market for American agriculture.

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### WOOL IS IN TROUBLE

In an article in the *Farm Journal* for March, 1945, we read: "Tremendous stocks of wool are on hand. The government owns 300 million pounds of domestic clip, and more than 85 million pounds of foreign wool. Britain has a stockpile of 462 million pounds stored in this country. . . . Five times as much rayon as wool is now produced in the U.S. Various substitutes for wool are now made from milk, soybeans, chicken feathers, and other proteins. Still other new products are just around the corner."

Just as craftsmanship gave way to machinery a century and a half ago, regardless of violent protests, so modern technology is having its inexorable influence on agriculture. Because our great-grandfathers did not understand and guide the industrial revolution it made great havoc in human relations, from which the world still suffers. The wise course to take today is not to fight the new technology, but to direct it into such channels that community living and contact with the soil can be recovered with full vigor. The successful small community of the future may live *with* agriculture, but not wholly *by* agriculture. It must aim for economic variety.

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The U.S. Department of Agriculture has issued a 16-page Farmers Bulletin No. 1966 on "Part-Time Farming." "There were 900,000 farmers in the United States in 1939 who worked more than 100 days each off their own farms."

"If a person wants to use his spare time that way he will probably have enough time to raise the garden and the chickens to supply nearly all of his family needs for vegetables, fruits, eggs, and fryers. With some help from the family he might also be able to care for a cow. This is true of almost any kind of employment except heavy manual labor that leaves him physically exhausted at the end of the day.

"But to produce on a larger scale, and get a cash income from the farm, some kind of employment is needed that will either allow considerable spare time every day or that has seasonal slack periods that will come at a time when the farm requires attention."

Rural mail carriers, school bus drivers, and coal miners are mentioned as favorable occupations to go with part-time farming.

"About one fourth of all part-time farmers work for other farmers. . . . Manufacturing is the most common off-farm work in all the regions. . . . Retail and wholesale trade gives work to many others. Many part-time farmers do construction work. Many work on the railroads or in railroad repair shops, and many are truck drivers. The principal work in the mining industry is found in coal mines, oil and gas fields and plants, and quarries." Also, "many school teachers, ministers, veterinarians, and public officials" are found in the group.

"One advantage of part-time farming is that a man can plan the extent of his farm work to fit his special needs and wishes. If he has a good job and wants to live on a farm because of the advantages farm life offers his family and because he likes to do a little farm work, he will limit his farming activities to fit those conditions. On the other hand, if the work off the farm is seasonal, or occupies only part of each day, and if it provides less income than is desired, he may plan to spend a large part of his time in farm work.

"If a part-time farmer expects his farm to provide only enough vegetables and fruits and perhaps eggs and milk for his own family, not much labor will be needed. Most families have enough spare time during the mornings, evenings, and weekends to care for a garden large enough to meet most of their needs for fruits and vegetables, and to preserve some food, and still have a little time left for recreation.

"If a large garden is properly cared for and part of the produce is preserved for winter use, it will add to the income the equivalent of \$100 to \$300 a year, depending on the size of the family. The work that is put on the garden probably will return less per hour than that received from regular employment. If a man tries to include in the cost of the produce the value of his labor at the regular rates paid by his employer, he will probably find that the produce is costing more than if it were bought at the neighborhood grocery. But if he enjoys the work in a garden so much that it is at least partly recreational, if he and his family value the superior quality of freshness which cannot be bought at the market, and if he takes pride in growing a large share of his family's food, he will find garden work very profitable.

"If more income is wanted from the farm, more time must be devoted to farm work. But if a man has full-time employment the year round, he cannot expect to expand his farming profitably much beyond production for family use, unless he has children of working age or is willing to give up practically all recreation, or decides to hire help. Generally, part-time farmers hire very little labor."

The bulletin discusses crops and the advantages and disadvantages of part-time farming.

## COMMUNITY HEALTH

The Manitoba Provincial Department of Health and Public Welfare, Winnipeg, has published a bulletin, "The Rural Health Center," describing a unit that can be built for \$10,000 to \$25,000. The building plan is well worked out, providing for six beds, with physicians' and nurses' facilities.

The Department also publishes a leaflet, "Health Services for Your Community," which outlines the organization of local health service units.

Another bulletin, "The Manitoba Health Plan," includes the text of the Manitoba health act, with a discussion of it by Hon. Ivan Schultz, Minister of Health and Public Welfare. The set-up of rural health center, with district and regional hospitals, seems a sound method for enabling small communities to secure good local health service without undue expense.

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*Patients Have Families*, by Henry B. Richardson (The Commonwealth Fund, 41 E. 57th St., New York 22, 408 pages, 1945, \$3). We have not read this book but quote from a review in *Family Life Education*, organ of the American Institute of Family Relations. The book, we judge, strongly supports the theme of *The Peckham Experiment*, previously reviewed in these columns.

"Here is one of the foundation stones in a new system of medicine, which regards the family, rather than the patient or the disease itself, as the focus of attention. Dr. Richardson, a New York psychiatrist, broadens the concepts of psychosomatic medicine by insisting that 'the individual is a part of the family, in illness as well as in health. It is no longer easy,' he asserts, 'to conceive of asthma or ulcer or obesity as a characteristic only of the individual. The idea of disease as an entity which is limited to one person, and can be transmitted or spread from one individual to another, fades into the background, and disease becomes an integral part of the continuous process of living. The family is the unit of illness, because it is the unit of living.'"

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*News and Views*, published by the Providence, R.I., Chamber of Commerce, in the November 1945 issue discusses "What's in the Air?," an article worth reading. In New York, school buildings contained more air-borne bacteria than any other enclosed space, even the subways. On tobacco pollution the article states: "Although the use of tobacco is generally recognized and tolerated, we seldom stop to realize the extent of air pollution it causes. Even in buildings that are partially air conditioned, it is difficult to attend a meeting or conference where the air isn't filled with a haze of smoke from my pipe, your cigar, and his cigarette. If we are to be honest with ourselves, we must weigh these things in our thinking about air pollution."

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"Keeping Fit for Farm Work," Extension Bulletin 299, Purdue University (Lafayette, Indiana), is a helpful guide, especially for women. Numerous illustrations aid understanding.

"The School of Nurse-Midwifery" has been established in New York City by the Maternity Center Association (654 Madison Ave., New York 21). It is open to graduate nurses who have completed high school or its equivalent and who are between 25 and 40 years old. Association with Teachers College of Columbia University, the library of the New York Academy of Medicine, and some New York hospitals insures excellent facilities. The course requires six months' time and the cost is about \$1000.

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"Rural Water-supply Sanitation" (56 pages, Superintendent of Documents, Washington, D.C., 10 cents). Several federal agencies cooperated with the U.S. Public Health Service in preparing this manual, which is Supplement 185 to the Public Health Reports. The bulletin is an excellent guide for use in developing rural water supplies.

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"Danger Ahead!" is the title of a bulletin dealing with handling prostitution in post-war period. Issued by cooperation of several federal agencies, it is a striking statement and a helpful guide to policy. Copies may be had free from the Office of Community War Services, Federal Security Agency, Washington 25, D.C.

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A description of the "Back of the Yards Movement," an urban community undertaking in the packing house district of Chicago, was published in six issues of the *Washington Post*. Collected under the title "Orderly Revolution," by Agnes E. Meyer, they are available as a pamphlet from the *Post*. This is one of the most notable urban community developments in America.

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Postwar employment prospects in three occupations are described in three six-page Occupational Abstracts recently published by Occupational Index, Inc. (New York University, New York 3). at 25c each. The occupations covered are: "Lawyer," "Social Work," and "Ceramic Engineer." Each abstract summarizes available information on the nature of the work, abilities and training required, earnings, number and distribution of workers, and postwar prospects. Sources of further information and references for additional reading are included.

## 1946 COMMUNITY CONFERENCE

The date for the third annual Community Conference sponsored by Community Service Inc., has been tentatively set for July 7-11, at Antioch College in Yellow Springs. As in the two preceding years, this conference will be held as part of the North Central Institute of International Relations, sponsored by the American Friends Service Committee and Antioch College; the date for the Institute is July 5-15.

Topics for study now under consideration include the following: "Anthropology of the community," the underlying common structure of primary group and community life over the world; "Economic reconversion and opportunity in small communities"; and "Planning for better community life to overcome present-day attrition of vitality and stamina in our population." Those who are planning to attend this conference may write Community Service for further information.

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## COMMUNITY SERVICE TRUSTEES TO MEET

A meeting of the Trustees of Community Service, Inc., is being planned for the second or third week in February, to be held in or near Columbus, Ohio. Members of Community Service from the Columbus area who wish to attend are invited to write for further details.

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The book, *A Business of My Own*, recently published by Community Service as the result of several years' research in small community economic possibilities, has met a steadily increasing demand. Copies are still available at 75c. It is planned to issue a new edition in the near future, containing an index, introduction, and some bibliographical material, to sell at \$1.00.

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Orders are now being received for *The Peckham Experiment*, report of the Pioneer Health Centre, an English project; copies will be available in February at \$3.50.

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Meetings and conferences in local communities during January and February include several in Ohio and Indiana towns, as well as individual conferences with persons coming to Yellow Springs. During two weeks in January, Dr. Morgan visited communities in Southern states along the Atlantic coast to Florida, and in Kentucky and Tennessee.